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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 36, Vol. XXVII.

Saturday, September 9, 1865.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN THE ODD-FELLOWS' HALL, UPPER TEMPLE STREET, BIRMINGHAM,
ON SUNDAY, 9TH JULY, 1865.

(Concluded from page 517.)

Half-past 2, p.m.
Conference resumed. After singing
and prayer,

Elder John Nicholson said he did not rise to speak any length of time, but to report the condition of the Birmingham Conference, where he had been appointed to labor. He then proceeded to read the Financial and Statistical Reports. The Conference was free from debt, and finances were tolerably good. Statistics showed that during the past half year, 86 persons had been baptized, 9 excommunicated, 3 had died, and 46 emigrated, leaving a total, including the Priesthood, of 922 members in the Conference, which comprised 13 Branches. The Priesthood numbered 87 Elders, 59 Priests, 33 Teachers, and 31 Deacons. Upon the motion being put to the meeting, it was unanimously resolved that the reports be received as being correct. Elder Nicholson then went on to state that the past six months, during which

time he had labored in the Birmingham Conference, had been the most pleasant portion of his existence, and his labors in the Church. He had been fully employed, and no labors were so pleasant to him as those of teaching the will of God to his fellow-man. He had found the Saints always ready and willing to carry out the instructions given them. The Priesthood had been very energetic in preaching out of doors. They had met with some opposition, but their exertions, although in humility and weakness, had already been productive of good results. There was one Travelling Elder in the Conference, Elder E. Frost, who had been united with him in endeavoring to successfully perform their varied duties, in conjunction with the District President, Elder D. P. Kimball. He could say as much of the Presidents of Branches, and also of the majority of the officers and Priesthood in those Branches. One new Branch had been organised.

the Swethwich Branch, over which Elder John Burrows had been appointed to preside. He exhorted the Saints to still live their religion, improve themselves, and act up to the teachings of the Priesthood, and through thus acting, they would find themselves in the path of safety.

The Authorities of the Church were then presented to the meeting, and unanimously sustained.

Elder E. Frost next expressed his pleasure in meeting with the brethren and sisters in Conference, and said that he could speak as to the truth of the report which Elder Nicholson had given of the Birmingham Conference. He felt his own weakness and inability, but constantly felt to pray for the Spirit of God to assist him in his labors wherever he might be. He prayed that God might bless all the Saints with like blessings, and eventually save them in his kingdom.

President Wells then rose and said, As I do not come amongst you often, I therefore feel to improve the opportunity of rising and speaking to the Saints again. Elder Nicholson has mentioned that the Priesthood have gone forth in weakness; yet, if they are living their religion, they will be clothed with the Spirit of God, which is all powerful. It is said, "O ye men of Israel! be valiant!" How do I want the brethren to be valiant? In living in transgression to the laws of heaven? No; I want them to be valiant for the truth. I want them to treat their families as human beings, to love, honor and esteem their wives and children, to live faithful to their religion, and be always possessed of the Spirit of God. The very air we breathe seems redolent with wickedness, and it requires a man with some amount of self-denial to withstand its temptations, and especially the Saints, for sin meets them on every hand. And in proportion to our knowledge and the blessings we have received, is the enormity of our transgressions. Those who have been recently brought into the Church, are perhaps not so fully aware of this, and with all such we feel to bear. We do not countenance any transgression on their part, but we feel to uphold and strengthen them, so that they may become wiser.

If the Saints will do this, they will feel valiant, and be able to confound the wisdom of men. All who hear the truth do not embrace it. We do not expect all to do so, and bow to its mandates; but the servants of God will go amongst the people, and bring out those who are honest and seeking for the truth. Those who do not receive our words of truth, will be wasted away in the due time of the Lord, and that time is very near at hand, yea, even at our doors. Let me advise you as Saints, to reform yourselves. No man can rule and teach others, who will not be righteous and honest himself, and this is sound logic, whether considered in a religious or political sense. Then let us be for God.

I wish to say something concerning the Church and kingdom of God in Zion. It is about a year since I left my home in the mountains, to come on a mission to these lands. I have experienced much pleasure in my labors here, and I wish my health had been better, so that my stay here might be prolonged more than it probably will be. I am constantly in communication with the Presidency in Zion, and am informed of the condition of the Territory of Utah. That country is not a very inviting one to any but the Saints; indeed, it seems to be only suited to their requirements. They are prospering there, and peace reigns amongst them, but how long it may continue I cannot say. The feeling of all who go there should be, to live their religion and build up the kingdom of God. The Saints who go to Zion do not find everything smooth and comfortable. I expect we shall always have some rough usage to meet with; indeed, if we have the truth, we must expect a constant warfare. The person who lives his religion and enjoys the Holy Spirit, feels at peace with his God and himself, although he may have to make war against the wicked influences around him, which are always ready to tempt and lure him from the path of duty and safety. God can discern our most inmost thoughts, therefore we should always be pure, so that he may bless us, and help us to attain to perfection. We do not expect to be

favored more than our brethren, only by improving ourselves, and building up the kingdom. The Adversary of our souls, Satan, knows full well that the axe is laid at the root of the tree of evil, and therefore is always on hand to oppose the servants of God and contradict their statements. However truthfully I may speak of Zion and its inhabitants, my words will be disputed, because those who will deride and jeer seek not the truth, but something to please and gratify their evil feelings and propensities. The kingdom of God requires everything in its construction and perfection that other kingdoms require, but wickedness. It needs men, women, children, houses, lands, crops, &c., and everything that goes to form support and subsistence for man. We require artificers to erect a Temple to our God, and as the Scripture says, to make the place of His feet glorious. Christ said the kingdom of God was like a net cast into the sea, which gathered of all kinds both good and bad. So is it in these days; those come amongst us who do well for a time, but being tempted, they turn away. After receiving the truth and then turning away unto unbelief, men become more capable of doing evil, and, as the Scripture says, become tenfold more the children of hell than before, and it is also so in Zion. We do not believe in the ethereal heaven that the Christian world believe in. I expect when I get into the kingdom of heaven, to see houses, trees, flowers, streets, &c., and everything that will adorn and contribute to the happiness of the children of God. Scripture tells us that the streets of the new Jerusalem shall be paved with gold, and it will therefore require artificers to pave them. If we wish Zion to be pure, let us be pure ourselves, and then when we gather home to it, we shall add to its purity. If we do not, the impurities we take will render it more impure. Christ knew this, and therefore compared it to the net, also, he said, it was like a field, in which the enemy sowed the tares; the husbandman said, let the wheat and the tares grow together till the harvest, when the tares will be gathered in bundles and burnt. Sometimes some

things may transpire, and it is immediately said, That is a pretty Zion. But, let me ask, would it be the kingdom of God if such things did not exist? Christ said it would not be. Zion is the worst place upon the earth for an evil doer, for he is sure to be found out, and his character shown forth in its true colors. We must not pin our faith to any man's sleeve, for if a person, however great in importance he may be, should fall away, the truth is still the same, he is only another instance of the proneness of man to err and go astray. It is often the case that those who have run fast, attained to great positions, and even had the ministration of angels, have stepped aside, while those who have progressed more steadily, have kept firm to their allegiance unto God. I remember my own particular career. After I became acquainted with the Church through investigation and obedience, its first principles became plain to me, and I had a certain testimony they were true. Presently polygamy came along. This was a great stumbling-block to me, for, let me say, I did not then comprehend it to be a true doctrine; I could not understand it. Well, what means did I then adopt? Some in the Church stopped, and looked at it, until presently it became so great an obstacle that they fell away. But, I resorted to prayer. I had received a testimony which the world could neither give nor take away, that the first principles of the Gospel were true. Was the doctrine of polygamy to falsify all this? No. I had heard of a passage in the Bible which said a man should have but one wife, and I perused the Scriptures diligently, and endeavored to find out its truth or not, feeling determined not to let it cause me to relinquish the truth I had already received. I read and re-read, but could not discover any passage of Scripture which said a bishop should have *only one* wife. I found Paul said to Timothy, in his 1st epistle, 3rd chapter, 2nd verse, "A bishop must be blameless, the husband of *one* wife." It does not say *only one* wife. I might just as well say that a bishop must have *at least* one wife, as our Christian friends to say *only one* wife.

Paul tells us in the 4th, 5th and 6th verses of the same chapter, why a bishop should have a wife. He says, "One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God ?), not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." Thus I learn from this Scripture, that a bishop must not be a novice, nor a young, inexperienced man, but a man with a wife, who has a family, and has learned how to rule and govern them, thereby acquiring wisdom and knowledge how to rule others. In this way, and by constant prayer, I discovered there was no Scripture against such a doctrine, and that it must undoubtedly be true when revealed unto a Prophet of God. The Saints should act in this manner in learning principle, and not stop and stumble over something before they have allowed themselves time to prove whether it is false or not. When on my way to this country, I passed through the State of Illinois, the scene of many occurrences connected with this Church. I met with those who, when they learned what I was, and where I had come from, desired me to preach to them; but I told them they did not wish to hear the truth, and that unless I told them how many wives Brigham, Heber and others had, they would not feel satisfied. They honestly confessed that was all they wanted me to talk about, and it is so with many people in this country also. But what does it matter? If the Lord wishes to do a work, will he not do it? He will plead with those who will not believe our testimony, by the voice of thunderings, fire, disease and death. You can read this for yourselves in the revelations of the Lord. There are two classes of persons who will hear our testimony and not embrace it; one who hope it is true, and the other who fear it is true. Those who hope it is true, may learn and obtain a certain knowledge of its truth; if they do not, they will perhaps learn too soon of its truth, and wish it were not so. Those who fear it, say in excuse, How can we leave our families

and associations, lose our good name and disgrace our friends, by becoming Latter-day Saints? What would it profit them to cling to their traditions, I will ask? If God requires us to obey, it is our duty to do so. For myself, I feel to endure everything, even poverty and death, if necessary, that I may secure salvation, and be worthy to be received into the presence of my eternal Father and God. What is there in the world worth obtaining, that cannot be obtained righteously in the kingdom of God? Nothing that is worth possessing. Do we desire houses, lands, &c.? Cannot the Gospel give us them, for are not the flocks upon a thousand hills the Lord's? Where can true happiness be obtained outside of this Church? Nowhere. Although we have not attained to great riches yet, I would not change my position for that of the greatest potentate or prince of earth. Let us then keep our feet firm in the path of duty. Zion has prospered and increased; a land which at first was very unpromising, with the blessing of heaven now begins to blossom like the rose. May the blessing of God rest upon all the faithful.

After singing and prayer, Conference adjourned till half-past 6, p.m.

Half-past 6, p.m.
Conference resumed by singing and prayer.

Elder J. E. S. Russell rose and said, I rise to speak to you in obedience to the request of my President, for I have proven that obedience is better than sacrifice. I know this Church is the only one established and acknowledged by God, and no matter whether I stand or fall, its principles will still remain true. I say this because I know them to be so. I do not think they are true, but have an uncontrovertible testimony of the fact. Do any desire this knowledge, let them be obedient to the requirements of heaven, and they shall obtain it; and if they live lives consistent with their professions, they will ever retain that knowledge. Christ asked his Apostles if they knew who he was; some said one thing, some said another, but Peter said, "Thou art the Christ, the Son of the living God."

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Christ answered, "Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock will I build my church ; and the gates of hell shall not prevail against it." The Church of God is therefore built on revelation, and by that means we can obtain a definite knowledge of its truth. We also believe in gathering to Zion. President Wells said to-day, if Joseph Smith had omitted this one principle, gathering, it would have proven this to be other than the Work of God. Isaiah, and all the old Prophets, saw the time when a gathering should take place in the last days ; in fact, the Scriptures are full of references to the same. In vain do men say I believe, and do not those things which are commanded them. Christ has set us the example ; his first public act was to be baptized, and God acknowledged his obedience by saying, "This is my beloved son, in whom I am well pleased. Hear ye him." The gifts and blessings follow obedience to the laws of God, and through faithful adherence to them, salvation will at last be ours.

Elder Elnathan Eldredge, jun., then rose and said, I feel like those who have already spoken, that unaided by the good Spirit of God, I can say nothing that will benefit my hearers. We have been told that the signs will follow the believers. Joseph Smith would have been foolish to have made this assertion, when he first declared this Gospel, had he not made it known by the authority and power of God. I know that the signs do follow the believers now as they did anciently. I know that this is the Church and kingdom of God. When a man has a lighted candle placed before him, he knows, without any doubt or hesitation, that that light exists. So with the Gospel ; man may have a knowledge that it is true, just as sure and abiding. Look around Christendom, and see the confusion and animosity that exist. Is God the author of all that confusion ? No ; still he must be, if he is the author of the varied systems which cause that confusion. But he is not

the author of them. Christ has said, " Except ye are one, ye are none of mine." Is this country, England, united, socially or politically, or in any way ? No, it is not, nor cannot be under such conflicting ways and diverse systems of religion. The kingdom of God, on the contrary, will come off triumphant, and cement its followers together in the bonds of love and union. Nothing can stay its progress, for God is omnipotent. It is to me a pleasure to be connected with such a Work, and I trust that God will open the hearts of the honest that they may receive the truth, and with us be saved.

Elder John Nicholson then delivered a discourse, in which he showed, in much plainness, some of the principles of life and salvation, and the necessity of obedience thereto ; spoke also of the magnanimity of the God of Israel in providing such a broad scheme of redemption for the human family, showing how the Gospel not only reached men on the earth, but that its power to save stretched away behind the veil, and would even have its glorious effects upon those who had not been privileged to hear its joyful sound whilst in this probation.

The meetings throughout the day were well attended both by Saints and strangers. In the evening it was computed that upwards of eight hundred persons were present, and the Spirit of God was richly enjoyed during the whole Conference.

On the following evening (Monday), a concert was held in the same hall. The entertainments consisted of some beautiful pieces, which were well executed by the choir. The children belonging to the Ashted and Hockley Branches having been trained for the occasion, also contributed largely to the enjoyment of those present, by their sweet singing. The various songs, recitations, &c., given during the evening, were generally of an excellent description. The entire affair reflected great credit on the conductor, brother Charles Cook, and the brethren who formed the committee under whose management the concert was arranged.

ORATION

**DELIVERED BY THE HON. GEORGE Q. CANNON, IN GREAT SALT LAKE CITY, ON
THE 4TH OF JULY, 1865, BEING THE ANNIVERSARY OF THE DECLARATION
OF INDEPENDENCE.**

(Concluded from page 552.)



How accurately they have described the evils to which the Republic was liable, we, who live to-day, are fully aware. Yet there was no necessity for these evils to have existed, grown and flourished. The constitution was an instrument devised by the highest human wisdom, and was admirably adapted for the purpose for which it was designed. No better instrument was ever framed by human intellect. Under its wise provisions and guarantees the people of every section and of every creed, on this great land, could dwell in peace and in harmony, and enjoy the most extensive rights consistent with good order. And its benefits need not have been confined to this Continent; but the people of every nation and of every land could become partakers of the blessings which it guaranteed, and dwell in peace and security under its aegis. But the views of its framers have not been carried out. The love of place and of power has risen paramount to the love of country; and those who should have been the most faithful defenders of the Constitution have been its most deadly foes. Instead, therefore, of a united and happy people, dwelling in peace and security, we have witnessed the sad spectacle of a divided nation, and have heard the tramp of marshalled forces rushing to battle one against another in deadly conflict.

While the Constitution was properly respected, and the wise admonitions of its framers were attended to, the nation became great, prosperous and happy without a parallel in history. But to have a people truly great and permanently prosperous, there is a something more needed than a good Constitution, a perfect form of Government and liberal laws. With virtue and honesty in the people, and a disposition to strictly obey and comply with the laws, imperfect and faulty

though they may be, an illiberal form of Government, and an inferior Constitution, do not check progress or entirely debar the subjects of such a Government from enjoying much real happiness.

But that Government which we have guaranteed unto us, under our Constitution, has never been excelled, if indeed it has ever been equalled, in the liberality of its provisions for the rights and enjoyment of its citizens. Under its benign working, when properly administered, man can enjoy the most perfect liberty compatible with his well-being, and progress to the highest point of excellence and greatness attainable in a state of mortality. There are no checks, no limits to his progress. His path is unobstructed by any obstacle which perseverance and energy cannot overcome.

So impressed were the Revolutionary Fathers with the perfection of the system of government which had been established, and the great benefits which would be wrought out for humanity by its operations, that they indulged in fond hopes respecting the spread of the principles of Republicanism throughout the earth, until not only the people of this continent would be benefitted by them, but the governments of other continents and countries would be so leavened by their influence that freedom would become the common boon of all people. Though their labors were confined to this land, and to the establishment of free government here, yet their great and philanthropic hearts beat high with hopes for the emancipation of the toiling and down-trodden millions of other lands, and they jealously watched and guarded every movement, knowing well that any misadventure on their part would injure the cause of liberty everywhere throughout the earth. The peace and happiness of

the whole race of man were the objects for which they labored; and this was the aim which they kept constantly in view in the Declaration of Independence, in the framing of the Constitution and in all their acts in founding the Government. And had the people of these United States lived up to the Constitution, and the principles and precepts which the Fathers bequeathed to them, instead of there being division in our nation, and a deadly internecine war being waged between two sections, we would have gone on increasing in greatness and power until we would have annexed the world and extended the blessings of free government unto all people.

But the liberty which has been granted under the Constitution has been abused. The evils which the wise founders of the Republic dreaded, but which they hoped their posterity would avoid, have been suffered to grow and develop, until they have threatened to undermine and destroy every vestige of liberty. Washington urged upon his fellow-countrymen the necessity of harmony, honesty, industry and frugality; he warned them, as we have seen, of the dangers to be apprehended from indulging in party spirit. To the disregard of those counsels, the dangers which now environ the Republic are directly traceable. Politicians have sacrificed the interests of the country upon the altar of party; and instead of asking, "what is just? or what is right?" and maintaining justice and right at all hazards; each one has inquired "what is expedient? or what will best subserve the interest of myself and party?" These latter considerations have paralyzed the arm and deadened the conscience of nearly every public man in latter times. It was while under their influence that Martin Van Buren, when appealed to as President of the United States to defend American citizens in their rights, when assailed by mobocratic violence under the sanction of State government, gave utterance to that expression which has made him so infamous in our eyes. "Gentlemen, your cause is just, but we can do nothing for you."

What are to be the results of this course? Are the hopes of the good

and the virtuous and the patriotic of our own and other nations, respecting this land, to be blasted? Shall the advocates of despotism take fresh courage, and point to our difficulties as an evidence of a man's incapacity and unfitness for self-government, and draw arguments therefrom against republicanism and in favor of despotic government? We answer, no! the voice of inspired prophecy and the experience of the past, blend with the hopes of the framers of the Declaration in emphatically answering, no. They, with full confidence in the Divine Power, which had thrown protection around them like a wall of fire, gave that instrument to the world with the most sanguine hopes in the bright and glorious future which awaited our country. Yet the work was but the forerunner to a greater. They reared a temple of liberty amid the noble pillars of which the infant kingdom of God, then in the future, could gather strength and vigor and power to protect and perpetuate the edifice that gave it early shelter. While all others throughout the wide-spread republic celebrate this day because it is the anniversary of liberty and freedom to them, we doubly rejoice, for not only do we see in it the birth-day of civil and religious freedom, but the day-star of that glorious morn that would usher in light to chase away the night of ages, truth to drive error back to its dark bounds, and redemption for all mankind, till a regenerated world, emancipated from the slavery of sin and death, should bask in the eternal sunshine of salvation, exaltation and glory. They, through the dim vista of the future, saw faintly the dawning light of that bright day; we, looking from the past to the future, nearer to the effulgence of its glory, can see with closer vision its brilliancy, and feel already the heavenly warmth of its rays as they shine around our hearts.

If those to whom the sacred trust is committed did not prove true to their integrity, there is a people who revere the Hand by which the boon was bestowed, honor the men who were the chosen ones to usher in the birth-day of freedom to the world, and will cling to the Constitution till its blessings are enjoyed by every land trodden by the

foot of man. Here before me to-day, and throughout these mountain valleys, is a people by whom the Constitution has steadfastly and constantly been honored. Driven by violence and in defiance of every constitutional guarantee from their homes, they have here, in the desert, reared a bulwark of union around that palladium of liberty, the constitution, which violent hands defied and insulted in seeking to wrest from them their constitutional rights. While outside the limits of our settlements, there have been discord, factious opposition, strife and frightful war, here there have been peace and its blessings; the spirit and letter of the Constitution have been honored by the people, and men have enjoyed their heaven-bestowed rights and privileges. Look around you and witness the growth of industry under the most adverse circumstances; contrast the bleak and forbidden sage-covered desert that met our eyes when they first beheld the spot that to-day has witnessed this grand celebration, with the fruit-laden orchards, the thriving gardens and farms, the elegant houses that rise on every hand; compare these fruits and flowers now lying

before me with the roots and berries on which the naked and savage Indian eked out a miserable existence; then let your ears listen to the sounds of strife borne on the wires to our peaceful homes, and the wail of anguish and sorrow that so lately arose through the land; and from these try to estimate some of the blessings of peace, liberty and happiness which all in this broad land may enjoy under the Constitution of our country, and as a consequence of the act we have this day assembled to commemorate.

We celebrate the day and honor the memory of the Revolutionary Fathers, because they were the men who pioneered the way for the Work in which we are engaged—because it was the initial step, in these latter times, in the pathway of endless and universal freedom; and when the rising glories of our country shall shine with effulgent splendor, and the children of every land shall enjoy the blessings of liberty and freedom, we shall celebrate the day we have now assembled to commemorate, and honor the memory of those who have made it notable and glorious for all time.

W O R K .

(From the Daily Telegraph.)

The philosophically inclined have discussed frequently the question—is man the creator of circumstances, or is he controlled by them? In our passage through life it has seemed to us that we have made some circumstances and some we have not made, nor could we make them or their like.

It is much in this fashion with regard to work—some circumstances connected with it may be controlled and some cannot by human skill. It is appointed to man to earn his bread by the sweat of his brow, and this law is perfectly consistent with the maintenance of a healthy organization and the development of the same. But, as a general thing, we doubt whether it is appointed that a man shall make a perfect drudge of himself by unremitting

labor, mental or physical. Life is scarce worth such a price, because the pleasure of living in such case is exceedingly small.

Life, health, and vigor are among the greatest gifts, and every man should exercise his energies in respect to his daily labor so as to obtain those conditions in the largest degree possible. Some people are chronically afraid of work of any kind—we have nothing to say to them. Others are apt to apply themselves so severely to labor that ere they are aware, they lay the foundation of disease or become prematurely old. Some caution in this regard is necessary.

The American climate, like the American character, is intense and forcing, rather than genial and help-

ing, and particularly is this climatic characteristic noticeable in these arid regions. For instance, the present time—we have just passed through a lengthy winter, with much downfall in the latter part, and all at once, with the season far advanced, we are treated to what the poets would sing of as a cloudless sky, but what the prose talkers would call a glaring sun, with the fierceness of his power scarcely modified by a passing shadow.

Now all the work accumulated through a late spring forces itself upon the overtired attention, and, like the inexorable press for copy, demands satisfaction, insomuch that the cry is heard—"I am run to death. I do not know what to take in hand first. Everything needs to be done at once."

There is danger of a man running himself inadvertently into sickness, and thus accomplishing comparatively very little of what he thought he would and ought to do.

A man can accomplish a certain amount of work, sometimes more, sometimes less—according to his condition. He can work with pleasure, with benefit, at least without injury, so many hours per day, at one kind of work.

Beyond that, application to all that kind of labor wearies, exhausts, makes him grow old rapidly. When he feels that particular point passed, he should quit, or change his occupation to something entirely different, which would be to him relief, recreation, would allow the wearied powers to rest, while others were called into action, and would tend to refresh and invigorate, rather than exhaust. Such a course may not be always practicable, but whenever it is, it should be followed, even though at the risk of some apparent loss, for the loss of health and vigor are among the greatest losses.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 9, 1865.

XSALUTATORY.—Brethren of the European Mission, you are aware that President Wells has been called to labor at head quarters, leaving me in charge of the multifarious business connected with this branch of the great Latter-day Work. I am well aware that to properly conduct the business of this Mission, involves much labor, and were I to consult my own feelings, I should probably decline assuming the position now offered me; but I look unto God with a full assurance of receiving the guidance necessary to direct my feet in that path which his servants should tread, in order to please him. When the Elders first landed in this country, twenty-eight years ago, who stood ready to take them by the hand, and lead them safely through the many trying scenes of that early day, when this land was indeed a land of strangers? It was the great God of heaven, and we know his arm is not shortened that he cannot save; and by a faithful observance of our covenants, we can still enjoy the favor of the God of our fathers.

Brethren, are we united? Have we so schooled ourselves that every breath is a prayer unto God, to direct our energies in that channel which will result in most good to the kingdom, or, are we going through our duties mechanically, feeling no interest in this glorious Work? If the latter is the case with any, they are not sustaining the Liverpool Presidency, nor adding souls to the kingdom of our Father, but rather blocking the wheels of the kingdom, and thus—unwittingly it may be—subserving the interest of Satan. We believe the Priesthood and all good Saints will unite with us in sustaining and extending the Work in these lands, and by a faithful performance of every known duty, we can gain the confidence of God and of good men. I have labored with much pleasure in the Presidency of this Mission, in connection with brother Wells, and would gladly have continued, had the servants of God so directed. I trust that he may have a favorable journey home, and renew those associations so dear to the heart of every Latter-day Saint.

BRIGHAM YOUNG, JUN.

THE FUTURE FATE OF THE RED MAN.

[We select the following published some years ago in the *Western Standard*. It may be interesting to the Saints as exhibiting the manner in which the Indians have been treated, and the more politic course which the Saints have advocated and followed in their dealings with them, the good results of which have been visible in the late treaty entered into betwixt them and the Government in Utah Territory.—ED.]

WERE we to judge by the rapid decrease of the red men during the past, and lay aside the testimony of revelation, we should, probably, decide that their utter extinction was inevitable. Scarcely a month passes away that we are not called upon to record a skirmish or a difficulty, in which they have suffered. In alluding to this subject the opinion is frequently expressed that theirs is an inferior race—that nothing can be done to prevent their ultimate destruction, and that they must fade away. So long as our Government and people act upon the idea that nothing can save them, but that they must perish, it is quite likely, if they should continue to maintain their present ascendancy, that the Indians would always remain an inferior race up to the day of their final extinction. To all human appearance their extermination as a race seems unavoidable, and, as we have said, without the voice of revelation, this, perhaps, would be the conclusion that we also would come to in regard to this people. But having the opportunity of knowing, by the revelations of God, what disposition the Lord finally intends to make of them, we do not have such an idea.

Improbable as it may seem, it is nevertheless true that the Indians—the aborigines of this continent—are not destined to be crowded off the face of the land by the whites; neither will the whites ever witness their utter extermination. In ancient days the Lord made covenants with various individuals in relation to their descendants—that he would bless them, etc., and would not suffer them to perish from the face of the earth, but would remember them in the last days, and would reveal unto them the abundance of peace and truth. Abraham was an illustrious example of this kind. Hence, we see that, not

withstanding the dispersion of the Jews—the recognized seed of Abraham—and their subsequent persecutions, they still exist as a distinct and numerous people, and will continue to exist to fulfill the covenant which the Lord made with their progenitor Abraham. The Book of Mormon, the record containing the ancient history of America, plainly states that the Lord did also make such a covenant with the ancestors of the present American Indians, and with other holy men who formerly inhabited this continent. They besought the Lord to covenant with them to spare a remnant of their posterity, and to reveal unto them the pure Gospel of Jesus, when it should again be restored to the earth. The Lord made known unto them his designs, and they were permitted to behold in vision the circumstances through which their posterity would have to pass. They beheld, and foretold in great simplicity and plainness, the events that have taken place from the peopling of this continent by the whites up to the present time—that the remnant of their seed should be driven, scattered and scourged, and be smitten, slain and cast out by the people who should inhabit this land; but they also beheld, and it was promised with a covenant, that they should not be destroyed. They should be spared, and should come to a knowledge of their fathers, and rejoice in the blessings of the Gospel. The nation which was to be the instrument by which they should be afflicted, scourged and hated, (the United States,) was to have a proffer of this Gospel, and great blessings were promised them in case of obedience; but if they rejected the proffered boon, and were lifted up in the pride of their hearts above all nations, and were filled with all manner of iniquity and abomination, then the Gospel was to be brought unto the Indians, and they were to become a scourge unto their former oppressors—they were to be in their midst "as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and breaketh in pieces, and none can deliver." Instead, therefore, of their being any likelihood of the Indians being exterminated, or meeting the fate many imagine to be inevitable, there is much more danger that the whites themselves will be the people who will experience this fate, or something approximating thereto. The only way they can avoid it, is by receiving and obeying the fulness of the Gospel. Yet this they, as a nation, have rejected. Did we not have the illustration before our eyes, it would be incredible that a people could be so utterly blind to their only chance of safety as to reject this great blessing, and [rush headlong to destruction.

If this nation would take the proper course, the Almighty would undoubtedly make it the instrument through which His purposes for the elevation of the aborigines should be fulfilled. A spirit of love and philanthropy would dictate the adoption of a different policy to that heretofore practiced toward this people. If our Government would introduce it, and give it its powerful countenance and support, a marked change would speedily be apparent, and the idea would soon be discarded as fallacious, that because of our superiority their ultimate destruction must be inevitable. Let Government try this policy, let it fill the station assigned it by Providence, and act the part of a foster-parent to the poor, benighted Indians, and the query as to what will be their fate would meet with a very different response to that warranted by present appearances. It will under any circumstances; the evidence before us will not admit of doubt on the subject. This race must eventually emerge from their present low and degraded situation, and become a highly cultivated and enlightened people.

~~ARRIVALS~~ **Elders** Orson Pratt and William W. Riter arrived here lately from ~~the continent~~, where they have been laboring for upwards of seven months. Brother Pratt will, for a time, remain in this country, visiting the various Conferences, preaching and holding meetings. Brother Riter will also, for the present, labor under the direction of the Presidency of this Mission.)

APPOINTMENTS.

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Elder Albert K. Thurber is appointed to labor in the London District, under the Presidency of Elder Isaac Bullock.

Elder Harvey H. Cluff is appointed to labor in the Manchester District, under the Presidency of Elder Abram Hatch.

DANIEL H. WELLS,	}	<i>Presidents of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.</i>
BRIGHAM YOUNG, JUN.		

Liverpool, 18th August, 1865.

ABSTRACT OF CORRESPONDENCE.

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~~AMERICA~~ By the kindness of Elder A. K. Thurber, we have been favored with the perusal of a letter written to him by Elder William Robertson, of Spanish Fork, U.T., dated June 15th. Although some of the items have been published before, still we thought they might interest our readers, as they are given by him in a more extended form. He says:—"Last week was occupied to good advantage I hope, by all attending to the President and company. By request of Col. Irish, he came to assist in making (I might have said to make) a treaty with the Indians. The company was escorted by a number of the boys on horseback, commanded by brother George Wilkins, through town and to the wickiups, when the President called the chiefs together, asked them if they knew him, answer in affirmative. After a short talk, went to Payson with intention to preach, but not ready; the boys were disappointed. At 10 next day found a large crowd at the farm under a bowery, the Indians on the one side, and whites on the other. Before they commenced, Brigham in regulating them said they had better make the treaty with the biggest crowd. The Superintendent got up and made a big talk, explained to the Indians what was wanted of them, and what would be done for them if complied with, and if not, the consequences, and read the stipulations of the treaty over to them, which were liberal. Kenosh was the first to speak, but I can give you but little of his talk; he did not wish to have any small talk, and gave us none. The first thing he said was that Sowieate was the big chief, he was only a boy, and would like to hear his father speak, but he said that they had no land to sell, they had given it all to Brigham long ago, their fathers had lived and died and were buried there, and they wished to live and die and be buried there too. He said, Brigham we know, but the Washington chief we do not know, and his agents we do not know for anything good. He has sent us many and they

were all liars, spoke two ways, and would speak one way and act another. Perhaps Irish is good, we do not know him, mayhap he is like the others, will talk two ways. Brigham we do know, for he has always talked one way, and that for our good ; he is not like the big chief at Washington, who would get mad at a little thing, and send his boys to kill the first Indians they could find, whether they deserved it or not. He did not care for any presents if he had to get them in that way, but if the big chief wished him to have any, he would feel to take them and be glad. He could not see that it would be any advantage for them to leave, for already they had one child, and the Mormons had three or four ; and if they did go away, he wished to know where they (the Mormons) were to be put, he did not know unless they went up to heaven. Many more of the chiefs spoke to the same purpose. Sanpitch did not like such very small talk, he wished to talk something big—attempted it and broke down, and had to quit because there was nothing big in him. Kenosh wished to know if Brigham had known anything about the treaty before he came there, and if he had studied it over ; if so, he wished Brigham to speak, which he did, and I think in about fifteen minutes the thing was plain to them. He told them that the big chief had intended to sell their land without compensing them at all, but through the influence of some other chiefs, they had concluded to give them something for it ; told them the land was not theirs, nor the Mormons', nor the big chief's, but it was the Lord's, and he, Brigham, wished them to take all they could get from the big chief, for it would be all the same. They could come back and fish, and gather berries, and see him and talk with him, and with all their friends as they had ever done, only they must not interfere with any occupied lands, as he was going to fill this valley with people, and the next and next, and all of them. Next day the treaty was signed by all but Sanpitch, with the very best of feelings and in confidence. Brigham was glad Sanpitch did not sign it, as he said he would be the first to break it. There was a company of soldiers sent round by Goshen, and another by Provo, to intimidate the Indians was the supposition, and thwart the treaty, but they were defeated. You will see by the *Deseret News* of June 7th, the massacre of the whole Given family by the Indians, and the escape of Charles Leah and Browne to tell the tale in Thistle valley. Brigham said it was the first instance that he had heard of in the Territory, of women and children being killed in attempting to settle in any place, and thought there was something wrong. He feared they had forgotten some of their duties, or were acting against counsel, and it was found that they were both neglectful of their relationship, and of the counsel they had received. They had no place of defence, and made their boast that they were more afraid of the whites than the Indians, when invited to a fort two and-a-half miles below. We have had a little excitement in our neighborhood by the report of gold being found in Snake Creek, about three miles from the settlement in Provo valley, and I hear that a good many are leaving Salt Lake City every day for the new diggings. June 27th. The Snake Creek mines have proved a complete failure. Hundreds have been fooled, and returned like so many sheep stealers, with their tails down. The great Colfax has been to the City ; a very religious gentleman. He gave a history of Abraham Lincoln in an oration delivered in the Tabernacle, and according to his tale, he was a perfect model of truth, justice and mercy. He had been proven to be the best, and, in fact, the only man he knew that could have delivered the great American nation, and restore peace

to it again. In private he was giving President Young some instructions for the benefit of his people(!) and the great American continent in general, about opening the resources of the mountains for the mineral they contained in the shape of gold and silver. He said the earth was the Lord's, and He wished his children to enjoy the good things of it. The President told him that the earth was the Lord's, and He had wisdom enough to keep those things out of men's reach, till they knew how to appreciate them, and put them to their proper use ; and if gold was found, it would be over his faith and prayers. Said gold was good in its place ; but here is a ring on my finger, which I got as a present. If I were out in the mountains, would that be of any account to feed or clothe me ? He (Colfax) was led to acknowledge we were a wonderful people, an industrious and a strange peole. Sanpitch could not rest until he went to the City and signed the treaty, and now he is not satisfied. Three horses were stolen the night before last. He and band moved south, and some suspicion rested upon them. Brigham has sent some of the boys to see about them, as he passed here yesterday morning, on his return from the dedication of the Salt Creek house. We had meeting here as they passed south ; the preaching was good, the weight of it being to be fully prepared in all things for every event that might transpire, and the people begin to see, and in a small degree to realize this. He has given out a number more appointments—a two day's meeting at Provo, on the 8th and 9th of July, and three two day meetings in Sanpete thereafter. The weather is very dry ; as a general thing the crops will be under average this year I think. A good deal of the fruit in Salt Lake City was injured by a blight of some kind, but we have a very good stand here."

✓ BRISTOL DISTRICT.—Elder Joseph E. S. Russell, writing from Belfast, Ireland, on the 15th ult., says :—"I started about the 20th of July from Bristol, with the intention of visiting through a portion of the Bristol Conference, calling at Plymouth, and from thence to the Emerald Isle. I held meetings whenever there was an opportunity, and on one occasion preached to a very attentive and orderly lot of people in the open air, in the neighborhood of the place where brother Call and myself were refused the use of the chapel ; but, notwithstanding, I am convinced that there are many honest people in that vicinity, and many of them are strangers to the Gospel. After I had finished preaching, one young woman came forward and was baptized the same evening and many others seemed well pleased. They brought out water for me to drink, and forms and chairs for the accommodation of the hearers, and I have since been informed that there are more ready for baptism as soon as I go again, which I hope will not be long, as I am always anxious to do good. I proceeded from this place to Plymouth and Devonport. In the latter place there is a very nice little Branch of the Church, in the Land's-End Conference, over which brother O. F. Lyons presides. They have one of the nicest and most convenient and respectable halls to meet in, that I have seen in England; but the people will not come in to hear the word, and on account of certain laws being enacted in that quarter for the suppression of street preaching, the Elders have not been able to go out ; still, there were five baptisms during my stay there, two of them new members, and there are several more favorably inclined, who, I feel confident, will embrace the Truth. Brother Lyons is doing very well indeed for a young man of limited experience, and the Saints feel to support him in his labors. I can say in behalf of them, that they are

good people in the main, although there are a few among them who seem to regard salvation as a light matter, but if they will not turn unto the Lord, of course we can predict their fate, as no one will be able to stand who persists in wickedness. This is an abiding testimony, or should be, to all people, both Saints and sinners, that this is the Work of God, and will prove a savv of life unto life, or of death unto death, to all who embrace it. If our faith was like other powerless religions, we might do just as we pleased, so long as we acknowledged with our mouths that we had left undone that which we should have done, and did that which we should not have done. The lives of Latter-day Saints must be upright and consistent with the true Gospel of the Son of God, or they must perish with the evil doers, and according to the Scriptures, their last state will be worse than the first, for they will be of that number who have known their Master's will, and done it not. I left Plymouth by steamer for Dublin on the 1st August, and after a very rough voyage of two days and nights, during which time I suffered much from sea sickness, I arrived in the fine city of Dublin, and was met by brothers Robert Brown and William McMeekin. The former is the President of the Branch, and the latter is well known all over England, Ireland and Wales, as he is travelling with a circus as a musician. He had his wife with him, and is expecting to make a start for Zion next season. I was kindly entertained by the few Saints who comprise the Branch, they being only three families in all. We had a good meeting in a private house, and all felt well. As for the future increase of the Church in Ireland, I must say that the prospects are not at all favorable. I am told that a person's life would be in jeopardy if he ventured to advocate a doctrine so opposed to the prevailing religion (Catholicism) in Dublin, and a person who collects a crowd, is liable to six months imprisonment. Notwithstanding all this, the brethren are anxious to get a place to meet in, and feel confident that they can pay the rent. At the request of brother Brown, I appointed brother William Pearson, President of the Branch. I find here, in Belfast, a small Branch of the Saints, numbering a few more than at Dublin, and presided over by brother John Reid, who is a good man, as are all who are connected with him, so far as I am able to discover. I can say for the few who are in Ireland, that they are a deserving people, and it looks hard that they are forced to remain so long in Babylon; but I have endeavored to impress upon them all the necessity of their making an effort, no matter how weak it may be, to emancipate themselves, knowing that the Lord is ever willing to assist those who do so, and they feel to renew their energy. I will remain here until after Sunday, and then return to Bristol."]

V A R I E T I E S .

Sterne, who used his wife very ill, was one day talking to Garrick in a fine, sentimental manner, in praise of conjugal love and fidelity. "The husband," said Sterne, "who behaves unkindly to his wife, deserves to have his house burnt over his head."—"If you think so," said Garrick, "I hope your house is insured."

An Irish dragoon, on hearing that his widowed mother had married since he quitted Ireland, exclaimed, "Murther! I hope she won't have a son oulder than me; if she does, I shall lose the estate."

"That was a horrible affair," said a gentleman in company, "the murder of Dean, and the sealing up of his remains in a tin box!"—"What Dean?" asked half a dozen voices at once. "Sar Dean," replied the wag.